

THE EXISTENCE OF SUMANG CULTURE IN STRENGTHENING STUDENTS' CHARACTER

¹Edy Suprpto, ^{1,2*}Rahmi Novalita, Hariki Fitrah^{1,2}

¹Department of Social Science Education, Postgraduate, Universitas Almuslim, Indonesia

²Department of Geography Education, Faculty of Teacher Training and Education, Universitas Almuslim, Indonesia

e- mail : rahminovalita1111@gmail.com

*Corresponding Author, Received: Sept 10, 2023. Revised: Nop 11, 2023. Accepted: Dec 11, 2023



This is an open access article distributed under the Creative Commons 4.0 Share-Alike 4.0 International License. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. ©2022 by Journal Sjdgge

ABSTRACT: This research aims to describe the existence of sumang culture in strengthening student character. The research was conducted at State Elementary School 03 Jagong Jeget, Central Aceh Regency. The reason for choosing the research location was because the school implemented sumang culture as a school culture in strengthening student character. The informants in this research were key informants, namely the school principal, teachers and students. The technique for taking informants uses the snowball sampling technique. Data collection techniques use observation, interviews and documentation. Data analysis techniques use data reduction, data display, and drawing conclusions. The results of the research show that Sumang culture contains character values, namely religious, responsible, peace-loving, honest, creative, democratic, hard work, discipline. The supporting factors for implementing Sumang culture are; environmental factors, facilities and infrastructure, curriculum, and support from students' parents.

Keywords: Existence, Sumang Culture, Character

1. INTRODUCTION

Education is an effort to develop personality. Education can shape human character for the better. The national education system law states that education is a conscious and planned effort to create a planned and learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the necessary skills. himself, society, nation and state. Apart from that, education is an effort to shape students' character through learning and the learning process. The education carried out can shape the personality and character of students to be better and have value in their lives. Based on the goals of national education, the educational process is a process of forming a "whole person", namely an individual who has developed abilities and personality. Education is the entire process by which a person develops abilities, attitudes and behavior that are valuable in social life.

Education does not only occur indoors but exists in a social reality that is always changing. In the school environment, tolerance is one of the important and fundamental pillars to be developed. School is a form of social system which consists of components of society with various economic backgrounds, family environments, races, habits,

religions and even different desires, ideals and interests. With these differences, it is not impossible that in the school community there will be clashes of interest which also lead to conflicts of interest, and therefore there needs to be deliberate and continuous efforts directed at developing tolerance and togetherness.

The main task of schools is to help students discover, develop and build abilities effectively to fulfill their individual and social tasks now and in the future. Apart from that, the formation of an attitude of tolerance can also be done through a habituation process which is often carried out in the school environment where teachers relate the material to the life around them and provide moral messages, reflections of what has been taught. Social knowledge has the task of developing the potential of students to be sensitive to the environment or social problems that occur in society. Talking about education at this time cannot be separated from character education, because the formation of students' character with morals is starting to become the goal of education. Results of research conducted [1]. that there has been a decline in moral manners among elementary school students, this can be seen from research results which show that there are still students who do not meet the indicators of good manners in behaving at school. Meanwhile, according to [2], problems that occur in moral life

in schools include; a) weak habituation elements in moral education, b) lack of support for modeling elements in moral life, c) and weak discussion of moral conflicts in schools, d) students do not understand regional culture. Seeing the problems above, an effort is needed by the school to overcome these moral problems. According to [3] to overcome moral degradation can be done by developing the potential for emotional intelligence and instilling character education in families, schools and communities as early as possible. This is important because if there is no habituation as early as possible, it will be very difficult to develop emotional intelligence and instill positive character as he grows up. Meanwhile [4] explains that overcoming student moral degradation can be done by providing direct guidance to students, collaborating with foundation administrators, teacher councils and student guardians in instilling religious moral values, providing religious understanding and moral cultivation, and educating students to dutiful to parents.

State Elementary School 03 Jagong Jeget is one of the schools in Central Aceh Regency. Based on field observations, various student character problems can be seen, such as; a) low interaction between students and students, b) walking with other Muslim brothers, c) use of social media that presents indecent content, d) lack of ethics and manners, e) occupying a place that is not in accordance with its function, such as sitting at a table, climbing windows and school fences. This shows that there are character problems that occur at the school. According to [5], school culture is the main capital in improving school quality. One effort that can be made to shape student character is through school culture. Schools have their own culture which consists of a set of rituals, habits and morals that are related to shaping the behavior of school members. Meanwhile [6] explains school culture, namely all forms of daily activities and behavior of school residents at school which is an illustration of how individuals or groups uphold the values, beliefs/beliefs that apply at school. Meanwhile, according to [6] the condition of schools is influenced by school culture, there are schools that can competitively and continuously improve the quality of education according to community needs and there are also schools that are less popular with the community. From several opinions that have been explained, it can be said that school culture has an important role in shaping student behavior and character.

School culture has distinctive characteristics, character or character and the image of the school in the wider community. School culture must have a clear mission in creating a school culture that is challenging and fun, fair, creative, innovative, integrated, and dedicated to achieving the vision,

producing graduates who are of high quality in their intellectual development. Apart from that, have the character of piety, honesty, creativity, being able to be a role model, working hard, tolerant and capable of leading, as well as responding to the challenges of the need to develop human resources who play a role in the development of science and technology. One form of school culture developed at Jagong Jeget State Elementary School 03 in strengthening student character is promoting sumang culture in school life. Sumang culture is a community culture that regulates everyday interactions. In the life of the Gayo people there are four forms of sumang which are emphasized in everyday life, namely; (1) sumang perceraken (words), sumang perceraken is sumang in speaking. In Gayo society, speech etiquette is highly regulated in social life in everyday life, such as talking with older people, with peers and with those who are younger, (2) sumang Pelangkahan (traveling), is a custom in traveling, where If you are going on a trip, it is not permissible if you do not accept it, (3) sumang kenunulen, is sumang in the etiquette of sitting in Gayo society, (4) sumang penengonen is related to sight.

Some of the results of research on Sumang have been carried out by previous research, namely [7] explaining that sumang is an original Gayo customary law which comes from the Gayo language which means ling gere jeroh, gere kona, gere honest or pecogah which means bad words, not can be used, dishonest or false. Edet Sumang's philosophy is in the form of messages that regulate and measure aspects of people's lives. These rules are useful for guiding attitudes and behavior in the community itself. Furthermore, research conducted by [8] revealed the role of the younger generation through real practice of applying Sumang values in their activities and exemplifying the application of Sumang values to Didong art without changing the characteristics of Didong art. Based on the background above, this research aims to explore the existence of Sumang culture in strengthening student character at SD Negeri 03 Jagong Jeget, Central Aceh Regency.

2. METHODS

This type of research is qualitative research. The research setting was carried out at State Elementary School 03 Jagong Jeget, Central Aceh Regency. The reason for choosing the research location was because the school had implemented sumang culture as a school culture in strengthening student character. The informants in this research were key informants, namely the school principal, teachers and students. The technique for taking informants uses the snowball sampling technique.

Data collection techniques use observation, interviews and documentation. Data analysis techniques use data reduction, data display, and drawing conclusions.

3. RESULTS AND DISCUSSION

State Elementary School 03 Jagong Jeget, Central Aceh Regency enforces the rules or norms adopted by the Gayo community, known as sumang, which is a model or form of education in society that prohibits actions that deviate from the prevailing etiquette. Sumang is a form and system of education that is rooted in the culture of the Gayo people, besides being considered a basic pattern and basis of life, both in social life together, kinship systems, social customs, social society, and cultural systems) sumang education basically contains knowledge, beliefs, values, rules, laws which become a reference for behavior in the life of a society [9]. especially for the younger generation, and female students whose souls are still relatively unstable. Here Sumang education is a process of individual formation based on Islamic teachings.

Sumang culture is a behavioral control for students at State Elementary School 03 Jagong Jeget, North Aceh Regency in their daily interactions in the school environment and social environment, it is a group and individual control in forming civilized students. Sumang culture controls student behavior in the school environment, how students behave well towards teachers, friends and other school residents. Sumang is one way to maintain the school environment into a civilized society with Islamic values, inseparable from religious teachings. Sumang culture also concerns norms of bad behavior, or behavior that does not support good manners. Sumang also contains the meaning of discord which means things that are strictly prohibited or impolite. More than that, Sumang himself gives the meaning of actions or actions that deviate from the customs and etiquette that apply in the school environment. These actions and actions are classified as disgraceful because they disturb students and their environment. Apart from that, Sumang is the term for the customs or norms of the community of the Gayo tribe. Because it is called a customary norm, Sumang itself is not an abstract object. Even though it is not an abstract object, if it is given a subject, values will emerge that cannot be separated from human judgment. Sumang is also a concrete form in the form of messages or calls that regulate and measure certain aspects of social life. So Sumang is said to be a useful rule for guiding attitudes and behavior in the Gayo community itself [10].

In Central Aceh Regency Qanun Number 10 of

2002 concerning Gayo Customary Law, it is stated that Sumang is an immoral act committed by an adult woman or man, which is an act that is prohibited in Gayo custom. Therefore, the Sumang custom itself regulates the social rules of society in interacting socially. The social relations in question are regulations in the form of prohibitions on socializing between men and women, both young people and adults who are not their mahram. Sumang is indeed attached and bound by values and norms, if both are present then the words moral and ethical will also appear. Sumang regulates an individual to be a person who is orderly, sincere, and united with each other. Meanwhile, norms, which in the life of the Gayo community, are also used as laws that regulate politeness/ethics and moral norms. Thus, it can be said that Sumang is a customary rule or norm that applies in Gayo society with the aim of regulating social procedures such as etiquette, politeness/ethics, and actions that are not commendable in the daily life of the Gayo tribe [9]. The character values contained in sumang culture are as follows;

Religious Values

Sumang is transformed in the form of general values, namely having the values of aqidah. Because Sumang is a norm, rule, prohibition in accordance with the teachings of the religion one believes in and has a soul full of responsibility in carrying out the teachings of the Islamic religion in accordance with carrying out Allah's commands and staying away from Allah's prohibitions. If you look at it, Sumang culture is indeed the result of the integration of Islamic teachings which are full of creeds with the belief that Sumang is carried out with full awareness from within the students. Sumang contains worship because sumang culture aims to protect and refrain from despicable behavior and actions in society, everything that is intended to comply with Islamic teachings is worship before Allah.

Value of Responsibility

In Sumang culture there is a value of responsibility for both students and the school community. Sumang emphasized that every student must be responsible for carrying out the norms enforced in the school environment. Apart from that, every student, teacher and school member has the responsibility to protect himself and the school community from doing things that are considered inappropriate (Sumang). In the school environment, it is emphasized that every school member is obliged to remind each other not to commit deviations and maintain the good name of himself and the school community.

Love Peace

Sumang has values that contain love of peace. This form of love of peace can be seen in the daily lives of students and teachers who are required to maintain harmony, harmony and tolerance. In the sense that school residents are required to maintain social interaction and social behavior so that friction does not occur. The imposed prohibitions are useful in maintaining school stability so as not to cause conflict.

Social care

Sumang has social care values. Basically, assistance is not only assessed by giving it in the form of objects, but assistance in the form of actions and attitudes is also included in the value of social care. Sumang teaches students to care about others by taking action if someone is deemed to have violated what is in effect within the school environment. Apart from that, in behaving, Sumang teaches students to be able to regulate themselves in ethics and politeness according to the essential values according to the teachings of their ancestors.

Be honest

Sumang culture has values of honesty. Students at SD 03 Jagong Jeget are emphasized to always be trustworthy (honest). As Sumang provides an illustration of how students must behave honestly. Every individual is required to be honest and not violate existing customary norms. Therefore, awareness from each individual student is highly expected in order to form honesty that makes him or herself a person who can be trusted in terms of words, actions and deeds. Apart from raising awareness, students are expected to always and continue to control themselves from actions that are considered disgraceful, immoral and immoral which are clearly considered to be contrary to faith and religion.

Creative

Sumang culture is the original culture of the Gayo tribe, which is acculturated with the values of Islamic teachings. Of course, it is appropriate to give maximum appreciation to the previous traditional holders as a form of recognition of the creativity of the ancestors in creating Sumang cultural customs as a form of normative rules which basically require sharpness of heart in forming the substance of Sumang. In this case, students' creativity has been able to create harmony between culture and religion and has been able to become a basis for students to act and do things.

Democratic

Sumang as a culture that regulates students has democratic values. This is reflected in the way each student thinks, behaves and acts so that there is always a sense of mutual respect. Apart from that, Sumang is a rule within the State Elementary School 03 Jagong Jeget environment which takes action against students who commit violations regardless of their social status. This is what makes students have democratic values because they value the rights and obligations of themselves and others equally.

Hard work and discipline

The realization of Sumang can be seen from the good and bad attitudes, actions and actions of students. Sumang has become a rule or norm at State Elementary School 03 Jagong Jeget adat so it must be carried out by all school members to become a shared responsibility in implementing the applicable rules as the concept of Sumang can be divided into Opat sections: Sumang Kenunulen, Sumang Peceraken, Sumang Palangkahen, and Sumang penengonen, the four of whom provide the values of hard work for every school member which is reflected through the demonstration of orderly behavior and compliance with rules and regulations in accordance with Sumang culture. Apart from that, the value of hard work is also reflected through the school's monitoring of violations that continue to be committed continuously.

Sumang is the original Gayo customary law which comes from the Gayo language which means ling gere jeroh, gere kona, gere honest or pecogah which means words that are not good, cannot be used, are dishonest or lie. Sumang also means "disobedient" which means things that are strictly prohibited or impolite. Sumang has been present in the life of the Gayo people since the ancestors of the Gayo tribe lived and was legalized since the Linge kingdom. Sumang is divided into four types, namely sumang perceraken, pelangkahen, penguinulen, and penengonen/penerahen. Sumang contains character values such as religion, responsibility, love of peace, honesty [7]. The results of research [8] emphasize the importance of the role of the younger generation through real practice of implementing Sumang values in their activities. The application of Gayo Sumang culture in educational institutions can change the character of students, which is an important process for forming positive values, attitudes and behavior in students. The implementation of this character culture can be done through various methods and strategies in the school environment. The implementation and changes that apply to schools are about instilling Sumang cultural values with

the aim of ensuring positive changes in character values as an effort to change morals, values, norms, by students in the school environment.

The introduction and application of sumang culture is carried out so that students acquire attitudes and behavior to help individuals take responsibility in maturing, so that students do not violate the rules. School culture in implementing sumang culture is part of education because in the current digital era, positive ideas are needed in implementing noble character, morals, etiquette for teachers, students, families, society, there needs to be improvements and changes in implementing sumang culture. The importance of this is so that all members of the school concerned will adjust and regulate one's (student) behavior. The application of sumang culture causes students to have certain limits in expressing ethical speech, polite manners must be well maintained, in the application of sumang culture in schools plays an important role, interconnection, especially for students, there is a need to understand and know the meaning of sumang and its interrelationships. with the morals, morals, manners and character of students, as an educational institution it plays a role and is obliged to provide role models in implementing Sumang culture to students. The implementation of sumang culture towards the restoration of student character at State Elementary School 03 Jagung Jeget is carried out as a conscious and planned effort to improve the quality of students so that they can reach the domains of learning outcomes, including improvements in the cognitive, affective and psychomotor domains in the form of changes in attitudes, behavior, character and develop morals and thoughts. Sumang culture, in addition to being a tradition, is also a system, form and model of education based on local wisdom in schools. Even though initially the Sumang Gayo education model was not written down and was not taught formally in educational institutions and did not have an official curriculum, Sumang education is still applies to educate and develop students from immoral acts and disgraceful behavior.

The implementation of sumang culture at State Elementary School 03 Jagung Jeget is carried out through stages; a) Sumang culture planning to shape student character and norms in the form of policy programs, vision and mission, related strategies in implementing Sumang culture. 2) School organization in implementing sumang culture involves students, teachers and administrative staff so that students' character and norms are formed in accordance with expectations. 3) Implementation of sumang through preventive moral development to prevent the emergence of negative behavior, implementation of character formation through the teaching and learning

process, and extracurricular programs. 4) Periodic evaluations are carried out to see to what extent the implementation of sumang culture has been achieved, as well as the effectiveness of the methods and strategies used in implementing the program. Some supporting factors in implementing sumang culture at State Elementary School 03 Jagung Jeget are as follows;

1. Environment

The calm atmosphere, beautiful gardens and lush trees also provide a pleasant atmosphere. Apart from that, the friendliness of students, teachers and the community around the school is also a positive supporting factor. This creates a comfortable and peaceful environment for the implementation of sumang culture.

2. Facilities and Infrastructure

State Elementary School 03 Jagung Jeget is a school equipped with sports facilities, a prayer room and a place for religious activities for students. This supports the implementation of sumang culture in the school.

3. Curriculum

State Elementary School 03 Jagung Jeget has goals that include the formation of noble morals and mastery of science and technology. This curriculum not only has general aims, but is also very effective in delivering teaching materials and learning programs. This aims to ensure that what is conveyed to students is not in vain and that they can put it into practice both in the needs of this world and the hereafter. Apart from that, through extracurricular activities and routine worship, such as congregational noon prayers, lecture training, and duha prayers, all these activities are supervised by the teacher council. The aim is for students to be integrated with matters related to noble morals, such as honesty, discipline, speaking well, responsibility, courage and skill.

4. Parental support

In implementing sumang culture which is directly related to students' morals, the process runs systematically and programmed through various useful activities. Even so, communication with parents continues, both through letters and short messages via cellphone, to provide information about student progress. In fact, it is not uncommon for parents to ask questions to the school regarding their child's behavior and achievements. Therefore, State Elementary School 03 Jagung Jeget has strict supervision of students who violate the rules. This supervision is carried out both inside and outside the school. Therefore, every time students enter school, their bags and

belongings are checked before entering class. This includes checking cellphones, sharp objects and other electronic devices. If a violation is found, take action in accordance with the rules in force at Jagung Jeget 03 State Elementary School.

4. CONCLUSION

The existence of the application of sumang culture contains religious values, responsibility, love of peace, honesty, creativity, democracy, hard work, discipline. The implementation of sumang culture at State Elementary School 03 Jagong Jeget is carried out through stages; 1) Planning for Sumang culture to shape student character and norms in the form of policy programs, vision and mission, related strategies for implementing Sumang culture. 2) School organization in implementing sumang culture involves students, teachers and administrative staff so that students' character and norms are formed in accordance with expectations. 3) Implementation of sumang through preventive moral development to prevent the emergence of negative behavior, implementation of character formation through the teaching and learning process, and extracurricular programs. 4) Periodic evaluations are carried out to see to what extent the implementation of sumang culture has been achieved, as well as the effectiveness of the methods and strategies used in implementing the program. The supporting factors for implementing Sumang culture are; environment, facilities and infrastructure, curriculum, and support from students' parents.

5. ACKNOWLEDGEMENTS

This research was carried out thanks to the collaboration of various parties. The researcher would like to thank the teachers, students of the State Elementary School 03 Jagong Jeget

6. REFERENCES

- [1] Kurniawan, A. R., Chan, F., Pratama, A. yohan, Yanti, M. T., Fitriani, E., Mardani, S., & Khosiah. (2019). Analisis Degradasi Moral Sopan Santun Siswa di Sekolah Dasar. *Jurnal Pendidikan Ips*, 9(2), 104–122. <https://doi.org/10.37630/jpi.v9i2.189>
- [2] Abdillah, N. (2020). Problematika Pendidikan Moral Di Sekolah Dan Upaya Pemecahannya. *ZAHRA: Research and Thought Elementary School of Islam Journal*, 1(1), 58–67. <https://doi.org/10.37812/zahra.v1i1.68>
- [3] Helmayati, 2017. *Pendidikan Karakter Sehari-hari*. Bandung: Remajan Rosdakarya
- [4] Ahmadi, Abu. 2004. *Psikologo Pendidikan*. Jakarta : Rineka Cipta
- [5] Dwiningrum, S. I. A. (2019). Culture-Based Education To Face Disruption Era. *Social, Humanities, and Educational Studies (SHEs): Conference Series*, 1(2), 20. <https://doi.org/10.20961/shes.v1i2.26728>
- [6] Jabar, C.S.A. (2014). *Evaluasi Program Pendidikan*. Jakarta: Bumi Aksara.
- [7] Iswanto. 2019. *Adat Sumang Dalam Masyarakat Gayo di Kabupaten Aceh Tengah*. *Riwayat: Educational Journal of History and Humanities Volume 2 No (2)*
- [8] Saputra. 2023. *Pelestarian Nilai-Nilai Sumang Pada Kearifan Lokal Didong Sebagai Perwujudan Masyarakat Yang Berkarakter*. *Jumper: Journal Of Educational Multidisciplinary Research* 2 (1).
- [9] Melalatoa. (1997). “Budaya Malu: Sistem Budaya Gayo” dalam *Sistem Budaya Indonesia*. Jakarta: Pelajar-Jakarta
- [10] Evanirosa. 2020. *Pendidikan Nilaidalam Budaya Sumang Etnik Gayo*. *Syntax Literate: Jurnal Ilmiah Indonesia*. Vol. 5, No. 6